A

SERMON,

Preached in the Cathedral Church

OF

NORWICH:

Before the Mayor and Aldermen.

Upon the Second of *December* 1697.

Being the day of Publick Thanksgiving, &c.

By *Charles Trimnell* A. M. Prebendary of *Norwich*, Rector of *Brington* in *Northampton-shire*, and Chaplain to the Right Honourable the Earl of *Sunderland*.

LONDON,

Printed for *J. Weld*, at the *Crown* between the two *Temple-Gates* in *Fleetstreet*. 1697.

To the Right Worſhipful

Lawrence Goodwin, Eſq;

Mayor of the City of *Norwich*.

SIR,

THo I was unwilling to increaſe the number of Sermons that have been Printed of late, to the prejudice of thoſe excellent Diſcourſes, which had they been fewer, wou'd perhaps have been of more value and uſe; yet I cou'd not eaſily deny the Requeſt, which you with ſeveral of your Brethren, and others were pleaſed to make me of publiſhing this: When I ſaw it proceeded from your concurrent opinion, that it was likely to anſwer in ſome meaſure thoſe Publick *and* Peaceable *ends for which it was made. I pray God it may, and if it does ſo at all, I ſhall be ſo far from being concern'd, that you put me upon it, that I ſhall be glad you engaged me.*

How-

However, Sir, I cannot repent the gratifying you in particular, in what I am ſure was a well intentioned deſire; and came from the ſame good Principle that has ever made you a conſtant and ſerious Attender upon the Worſhip of God; and added an honour to that Office you ſo well Adorn in other reſpects.

That it would pleaſe God to continue his mercies to you, and give you with all good men the ſatisfaction of ſeeing Religion and Virtue flouriſh under this Bleſſing of Peace, for which we have rendred our Thanks; is the hearty Prayer of

SIR,

Your very much obliged and
very affectionate Friend
and faithful Servant,

C. Trimnell.

PSALM

PSALM 116. 1, 2.

I love the Lord, because he hath heard my voice, and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

THese words expreſs the grateful reſentment which *David* had of the loving-kindneſs of God, ſhewn to him, in his ſignal deliverance, and they alſo contain his reſolution upon it, to place his whole future dependence on him, as the only return he cou'd make, for thoſe mercies which he does in this Pſalm ſo fully acknowledge: Nor is he in any thing a Man after God's own Heart more clear than in this; as it is not

not poſſible for us to conceive or imagine, that he can be pleaſing to God who has no ſenſe of his mercies, or thinks to approve himſelf by any other return. But when the bleſſings of Heaven fall ſo, as to ſink into our Hearts, and we are *made ſoft by them, as by the drops of Rain*, God will delight to ſhower them on us; when his Goodneſs enters into our Souls, and takes ſuch hold of our Affections, that our *ſpirits cleave ſtedfaſtly to him*, then will he alſo *rejoyce in the gladneſs of his People*, and accept of the *thanks of his Inheritance*.

That thoſe *bleſſings* of his which we this *day* Commemorate, may have this effect upon us; and that our *Thankſgivings* may prove of this force and virtue with him; I ſhall proceed to conſider.

1. The reaſons we have to love God for his having inclined his ear unto us, and heard our Petitions.

2. The

2. The Obligation we are under, in return, to call upon him as long as we live.

1. The Reaſons we have to love God, *&c.* or as we read in the Liturgy, to be well pleaſed, *that the Lord hath heard the voice of our Prayer*, as no more is propoſed to be underſtood by Love in this place, than barely that joyous affection, with which we are unavoidably carried, upon the ſenſe of any Felicity, towards him we eſteem as the Author, before we conſider what ſort of Gratitude he may expect at our hands: And then looking on God as having heard our Petitions, we can no more help *loving* him for it, than we can being *pleaſed* with what he has given; which before we weigh its Importance and Uſe, muſt needs be a delight, as effectually anſwering thoſe earneſt Prayers we have put up theſe ſeveral Years.

Prov. 13.19. For if *the desire accomplished is sweet to the Soul*, as the Wise man assures us, and the Sense of the meanest finds to be true; bringing that to perfection at last which has been so long expected, and under so much suspence, cannot choose but afford a proportionate joy: when our Hearts are discharged of that sickness which always attends the delay of our Hopes, and our Minds are delivered from that oppression, which our fears brought in abundance upon us; they will of themselves grow erect, and break out in the praises of God.

And this admiration of his wonderful goodness will rise higher still, as we go on to reflect on the Blessings themselves: *An advantageous Conclusion of Peace crown'd with the safe return of the King.*

If we look upon Peace but in its general view, there are so many things agreeable in it, that he must have lost the Taste of all that Human Nature does relish, who can find in his heart, to make any doubt, whether it be a Blessing or no:

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A Bleſſing beyond all queſtion it is, ſo far as the perfecteſt ſtate of this World can pretend to be ſo; for we have no other notion of Civil, any more than we have of Natural Health, but ſuch a condition in which the courſe of things goes quietly on; when no violent obſtruction forbids the due uſe of what we receive, but every thing we take, or enjoy, has leave to promote the moſt ſuitable end.

Nor does it alter the ſtate of the caſe, that Afflictions are frequent occaſions of Good, and the calmeſt condition often a Snare; this ariſing from our corruptions, and not ſo much from the nature of things. It is to mankind's diſadvantage, that men often ſay we are by nature the Subjects of War, and they who ſay this ha'nt ſo much as a thought, that it would not be better for us to be always in Peace, if theſe Luſts that are in us wou'd let it be ſo. For as many Wars as there have been raiſed in the World, no Man ever yet deſired they ſhou'd laſt as a general good, but only hoped to work by

them ſome deſperate Cure: And, taken alone, that muſt be an Evil which our Nature abhors, and which makes a part of the threatnings of God; as that muſt be accounted a happy Eſtate, which Men have ever preſs'd to enjoy, and which is propoſed as the greateſt reward of our Obedience here, by him who delights to be called the Prince, and King, and God of Peace; and is deſcribed as ſcattering thoſe that take pleaſure in War.

And well do they deſerve to be ſcattered, who have burſt the Bonds of Tenderneſs ſo far, as to make ſport of that furious Employment, which draws ſuch a Chain of Miſeries after it, and can hardly ever with any comfort be look'd back upon, but when it ends in ſuch a Peace as we have attain'd: A Peace that makes ample amends for what we have endured, by the advantage it brings to our Civil and Sacred Concerns.

For this War is not ended, as Wars too often are, in our ſlaviſh ſubjection to ſome vile and imperious Sword, but that Roy-

Royal Hand which has led on our Arms, and prevailed to our laying them down with Safety and Honour, has been ſtretched out to maintain our Religion and Laws, and by the help of God, has defended them both.

Our Poſſeſſions now may be called our own, a Wall of Defence is placed round about them, and we may ſafely take our Paſtime therein: The ſound of Alarms is no more in our Ears, nor is our ſleep broken by viſions of fear, but our Days are all quiet, and our Nights are ſecure. No reſtraints ly upon us, but what the wiſdom of Laws directs us to chooſe, and our very Liberty it ſelf does require; ſo that all the fair ways of thriving are open, and we are free to do all the good that we would.

Had we felt more of the ſmart of this, ſo many years War, we ſhou'd not have needed any repreſentations of other Men's making, to give us a value of this bleſſing of Peace: And I truſt, we ſhall not eſteem it the leſs, for God's having been pleaſed

to

to bring it home to us, before he had ſuffered the War to fall, with all its force and terrour, upon us. Not but that the Fire has been often ſo near us; and the apprehenſions we have frequently had when things went againſt us, muſt be ſtill ſo freſh in our minds; that we cannot chooſe but from our own obſervation, form great Ideas of that Mercy, for which we are called to offer our Thanks

And theſe will ſtill be enlarged, as we our ſelves advance to conſider the aſpect it has in our *ſacred concerns*.

By this our Religion is preſerved to us uncorrupt and entire, and we are not only maintain'd, but encouraged in keeping up its publick profeſſion: Be it never ſo true what has often been ſaid, that no Man's Religion can be rifled from him, that being a Treaſure lock'd up there, where no outward malice can come; yet conſidering the weakneſs of Men, the arts of the World, and the wiles of the Devil; how apt we are to grow ſick of our Faith, when troubles attend it,

and

and how forward the great Deceiver appears to ſuggeſt doubts in Belief, when 'tis hard to profeſs; we muſt needs acknowledge it a ſingular mark of God's tender compaſſion, that he keeps off temptations from coming upon us, and ſuffers us not to be brought into ſuch fiery Tryals as theſe.

It cannot but make us think the better even of the Truth it ſelf, to ſee it protected; and that Religion muſt invite our Obedience, which ſo viſibly has the ſuccour of Heaven: The Duties of it are matter of eaſier practice, the freer we are from the cares of this World, and the more removed we come to be, from that Fear which has Torment, in ſo much the better condition we are to receive the gentle impreſſions of Love.

An entire dependance on God, and a joyful taking of all that he ſends, are pretty difficult Leſſons, when things frown upon us, and we ſee nothing but Troubles about us: But when he is pleaſed to *turn again and refreſh us*, new vigour ariſes, and

and rejoycing in him becomes a natural work. While our Thoughts are oppreſſed with the temporal dangers we find on every hand, they have hardly leiſure or ſpirit to look to what paſſes within: Some, it is to be hoped, are brought to reflect on the ſtate of their Souls, from the hazard they find their Bodies are in; but the care of moſt, it is to be feared, is limited there, and the better part muſt have patience to ſtay till the worſe is ſecure.

At beſt, the ſervice we pay in the midſt of diſtreſs, eſpecially when it begins not till then, is very imperfect, and falls abundantly ſhort of the Obedience we give, when we have ſtrength to reſiſt: And 'tis quite another Oblation we make of our ſelves, when we like our Condition, over that we put up, when we wiſh for a change: We may poſſibly be accepted in this thro' the mercy of God; but we are *cheerful* givers in that, and ſuch as he loves: when we offer him all that we take pleaſure in, it is to be ſure, a greater ſign of our Affection and Zeal, than

than juſt flying to him at a time that we know not whether to go; and we our ſelves have leſs comfort in this, than the other, where we are ſcarce able to keep up our hopes of being received, while there we move with all the fulleſt aſſurance of Love.

There are many virtues no doubt to be ſhewn in the moſt wretched Eſtate, and many occaſions of Piety given us by thoſe, that wiſh ill to our Souls: but a larger field of Obedience to be ſure is opened, by making us room enough to go at our eaſe; and our outward Proſperity is a great invitation as well as a means, to compleat our felicity in every reſpect.

Promoting the knowledge of God, reforming the manners of Men, and extending of Charity with all the train of Religious Works, are things of great worth in themſelves, and eſteem in the World: and we account it none of the lighteſt miſchiefs of War, that it is a mighty hindrance to theſe. How much then muſt it add to the advantage of

Peace? That by it we are put in a ſtate of purſuing theſe glorious ends; That we have leiſure to look to our ſelves with ſuch greater exactneſs, as withal to regard the wellfare of others, who cannot be forgotten but at our expence.

For it is when we want inclination or time to look to that which moſt nearly concerns us; that we neglect thoſe who have a right to be part of our care, and will be remembred when we think of our ſelves; God having moſt wiſely diſpoſed our ſeveral intereſts in ſo mutually depending a manner, that for our own ſakes, we muſt be kind to our Brethren; and therefore we cannot but think thoſe Circumſtances exceedingly happy, that put us into ſo fair a Capacity of following up our common Concern.

And we are in the better poſture for this, thro' the extent of that Peace, in which ſo many others partake the Comfort with us: which is not only a great addition to the general joy, but every ones

ones particular Triumph is thereby advanced; as that good fortune which affords us no more than a juſt ſatisfaction, while we think of it with calmneſs at home, is apt to tranſport us when we get abroad, and come to ſee what effect it has upon the face of the World. So natural is it for Joy as well as for Grief to ſwell up to a pitch from the number of thoſe that make up the Train.

And there is great reaſon it ſhould do ſo here, where not only Religion, and good nature perſwade us to be well pleaſed that others are happy; but our own opportunities of doing good, and receiving advantage are thereby enlarged; while all the kind Offices of Neighbours and Friends are freely exchanged in this part of the World.

We have alſo the more reaſon to hope the continuance of this mutual Acceſs, for it's being ſo wide; which cannot but make the proſpect more pleaſing to all, and all the more carefull for that to prevent the cutting off any thing from

it ; and hardly can there be any one found ſo little concern'd what the reſt ſhall think of him , as not to avoid with the utmoſt caution, that foul mark which muſt light upon him who firſt diſturbs the the common Repoſe.

Which Conſideration as it greatly enhances our Joy on this happy occaſion, in reſpect of what we might otherwiſe fear from Abroad ; ſo it further Augments it,by the hopes it affords of putting an end to our civil diſſenſions at Home: For tho' ſome may have been hitherto held by the miſtaken Bonds of former Engagements againſt the plain ſenſe and meaning of Laws, and the nature of Things , yet now perhaps they may find themſelves free, and in a ſtate to accept an Accompliſhed Deliverance. They might poſſibly be in a well meant ſuſpence, while things were in diſpute, and ſeemed to depend upon the Iſſues of War: but when that laſt Recourſe has determined againſt them, and all the World beſides confirm the deciſion ; it is to be hoped that

that they alſo will be fully concluded. It cannot ſure but give them a lower conceit of their private Opinion, to find it diſclaim'd by the reſt of mankind, who have leſs concern that it ſhould be an errour; and prevent their being ſo fond of Diſquiet, as ſtill to reſolve upon continuing uneaſie when the World is at Reſt.

This we will hope both for them and our ſelves, and with ſo much the more expectation of having our wiſh; as it has pleaſed God to Crown this Bleſſing of Peace, with the return of the King.

Had his Sacred Perſon been permitted to fall by the black Malice of Implacable Men, or taken from us by any other, allmoſt as ſad, tho leſs violent Death; after all, that his Wiſdom and Courage with the Bleſſing of Heaven, had accompliſhed for us; that Glorious Day had been overcaſt at its very firſt opening upon us in the diſmalleſt manner; and what would have followed that Terrible Night, no Mortal can tell: The loſs of him who is not only of that importance to us, but to ſo many

many about us, at ſuch a critical time, might well have unravelled all things again, and put our Affairs in a dreadful diſorder: And ſuch a Confuſion had been too thick a Cloud for us to ſee thro', what wou'd be in the End.

But God has had pitty upon us, and by bringing back his Majeſty to us, ſeems inclined to eſtabliſh the wonderful things he has wrought for our good, and to make that Hand which has hitherto proſpered with ſo univerſal an Honour in War, a further means of procuring to us, all the remaining Glories of Peace. And this we may have the fuller hopes he will do, if in the next place we proceed to conſider.

2. *The obligations we are under in return, to call upon God as long as we live.* This calling on God implies our entire dependance upon him; and our care to order our behaviour ſo as may give our Hearts a Confidence in him. And what is there in either of theſe, that we muſt not acknowledge his due in a ſingular manner, for

for what he has done? What temptation can we poſſibly have ſo much as to think of withdrawing our affiance in him, who has been ſo far from forſaking us, that he has been exceedingly favourable to us, beyond what we cou'd even allow our ſelves to expect at his hands? Had Afflictons and Wars been our Portion ſtill, our Truſt ought to have ſtood, where our Help ever did in the name of the Lord: But it would be now altogether as ſenſeleſs, as it wou'd be an ungrateful offence, to place it any where elſe. He who has ſafely convey'd us thro' ſo many Dangers, and brought us at laſt to the *end of our* temporal *Hopes*, has not only a right to our Truſt, but ſuch a one as it wou'd be madneſs in us to diſpute.

On the other hand it wou'd be a preſumption to rely upon God, without care to make our Converſation ſuch as might give us an humble aſſurance in all our appearings before him. To keep on in *ways* of *our own*, when he has done ſo much to invite us to *order our goings*,

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in *his*, is such a contempt of his mercy, as wou'd soon provoke him to turn it away: To divert his *Goodness* so far from being a means to *lead us to Repentance*, as to make it a new occasion of sinning; wou'd be such a *despite to his Spirit* and Power, as must justly make us dread the return of his Judgments, with so much the fiercer Anger upon us.

To prevent this, and to secure our Peace, we must resolve upon paying an unfeigned Obedience to God, who has been so gracious to us; *who has brought forth his people with Joy, and his chosen with gladness, that they might keep his statutes and observe his Laws.* And to uphold us in these as well as to continue our happiness to us; we must according to the most obvious sense of the words *call upon him as long as we live.* Duly considering that while we are here, there will always be danger of our departing from God, and of his leaving us, when we do, to the fruit of our ways: both which we must pray to avoid, and for some reasons peculiar to Peace.

Psal. 105. 43, 45.

For

For tho', as it has been already obſerved, many great opportunities of promoting Virtue are thereby allow'd us; yet it muſt be confeſs'd, that there are too ſome Temptations in it, ſo apt we are to forget God, when we ſee no particular need of his help, and let our vain Inclinations take their extravagant courſe, when there is no viſible ſtop in the way; and the apter ſtill ſhall we be to do this, as our late viſitation has had the leſs Influence on us: inſomuch, that obſerving how little we are amended by that, we ought to be the more apprehenſive of a tendency in us, to pervert and abuſe our better ſucceſs: And that ſhould make us fear its Decay.

How highly then muſt it always import us to pray to God in the firſt place that we may be Obedient, and wiſely employ the Bleſſings we have; to lay the better ground for our asking their future continuance? And that theſe Prayers may be heard, we muſt be earneſt and diligent in them; whether we offer them up in the Publick Aſſemblies, or in the leſs ſuſpected Zeal of a private Devotion: Both which ways of Addreſs ſhould always afford each other their mutual Help; that our ſecret Retirements may have the more warmth, by what we bring from the Concurrence of others; and our ſolemn meetings be quicken'd with greater Attention from our Practice at Home.

We are now more than ever obliged to be frequent and ſerious in theſe, as well that we may ſhew our Eſteem of ſuch Opportunities, as

provide for their being the longer enjoy'd: ſince it cannot be thought we account them a Bleſſing, if we care not to uſe them, or be hoped they will laſt, if we do not pray that they may be preſerved.

For tho' there is a Concurrence of ſeveral things to give us good hopes of an Enduring Peace; yet we cannot but know the ſtate of this World, how uncertain it is; and the deſigns of thoſe who have been moſt Diſappointed, how unwearied they are. We ought therefore with the more carefulneſs to *watch unto Prayer* that our condition may be the leſs ſubject to change, and beſeech God that we may never be added to that Church which has debaſed Religion and corrupted the World.

The better to guard againſt ſuch a Bondage as this, we muſt pray for a union of all our ſtrength and endeavours at home; that they who have long ſince *divided* from our *Holy Communion*, may upon looking nearer into what we profeſs, ſee thro' the thinneſs of thoſe pretences upon which they withdraw, and not be frighted from calmly conſidering the ſtate of the Caſe by any want of Temper in us.

To this let us add our Requeſts: that they who ſhall remain to *diſſent* from this *Days Thankſgiving*, may come at laſt in this ſenſe too, to ſee the things that make for their Peace; and be brought on their way by ſuch uſage from us, as may ſhew the deſire we have to ſhare our Happineſs with them.

For

For both theſe ends, we muſt earneſtly pray that the King may live long, and proſper among us, not only in gratitude to him, but for the ſake of all that we owe to his Care; as we cannot hope to be ſettled and flouriſh in Peace, under any hand ſo well as that, which procured it for us, which ſteadily guided the *Helm* of this *tottering ſtate*, daſhed on each ſide with contrary Waves, and has brought it at laſt to *the Haven where it would be.*

A great deal remains to be done for repairing the hurt it got in the *ſtorm*, and ſhould not he who ſecured it then, live to make up the *Breaches* of that, it would hardly bear the *launching* again? conſidering of how many different parts the Veſſel is made, it cannot but want the *Cement* of ſo ſtrong and piercing a *ſpirit* to hold them together, and ſecure the Effects of all that have an *Adventure* in her.

This, if he lives, (who has made the moſt diſtant Intereſts abroad work together for Peace) we may hope he will do, to conſummate our Happineſs, and fully compleat the Satisfaction he takes in perfecting that: And tho' a far greater reward will come at the end of all his *Labour and Care* than the brighteſt Scene of this World can afford; yet it cannot but be an agreeable *earneſt* of that *Glory which ſhall be reveal'd*, to ſee the fruit of his Toils and Conflicts here, in the *Virtue* and *Greatneſs* of thoſe Kingdoms for which he has been ſo often expoſed.

For his ſake therefore, as well as our own, let us joyntly endeavour to make this juſt and grate-

ful

ful Return, and help him to finish that excellent work he has so far advanced, that it must be our fault, if it ever miscarries: he has now by the favour of God, put it into our hands to do good to our selves; and it is our true Wisdom not to let the occasion slip, as it certainly will, if we do not improve it; and not only vanish it self, but leave our Condition worse than it was.

To avoid this Relapse, let us here in the presence of God reckon our selves to be *saved from the hand of our Enemies, that we may serve him without fear, in Holiness and Righteousness before him all the days of our life*, and if our Deliverance has this effect, our wellfare is safe in our Virtues and Blessings daily receiving a mutual increase, and the *Better* we are, the Happier still shall we certainly be.

Let it then be our Care to give the mercies we are met to acknowledge, this interest in us; that our present Rejoycing may leave an abiding Comfort upon us, and every moment make us fitter for all that we want: That the King may have the pleasure we owe him of ruling a People with ease, he has been at so much pains to preserve; and that from both God alone may have always the Praise. *To whom be ascribed, as is most due, all Honour and Glory, Dominion and Power, now and for ever.* Amen.

FINIS.